EIGHTH

ANNUAL ADDRESS OF THE BISHOP

OF THE

DIOCESE OF ILLINOIS.

1859.

PUBLISHED BY ORDER OF THE CONVENTION.

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SCOTT & COMPANY,
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CHICAGO, ILLINOIS.

BISHOP'S ADDRESS.

Brethren of the Clergy and Laity:

We are convened in our annual assembly, constituting the Twenty-Second Convention of the Diocese of Illinois. In the familiar title of our body, we are reminded of privilege and responsibility; and in the recurrence of its session, of the advance by another year on our mortal way to the grave for our flesh, and to judgment for our souls. The term "Convention" has become so natural to us that we cease to remember that it represents a privilege which our American branch of the Church alone enjoys. It is the assembly of three Orders, in the Bishop, the Clergy, and the Laity—the first in his official right, the ministry as entitled by their work, and the laymen as the chosen representatives of the respective parishes which have sought and been admitted into union. In much of our current action we blend into one, and move as a popular assembly, with a general vote, and simple majority. But in elections and special questions provision is made for the fundamental distinction of Holy Orders, and the Lay representation. The meeting of such an assembly presents an occasion for a high and grateful form of Christian fellowship, where common duties, trials and blessings underlie the sympathy, and the feelings find vent and object in spiritual worship, communion, and work for the Church of Christ. To this our hearts should be attuned, and we endeavor to come up with as much of brotherly affection as possible; genial ourselves, as far as the burthen of life admits; and with hearty effort to diffuse happiness by our

Christian courtesy and watchful respect. The Psalms which once echoed among the hills and valleys of Palestine, as the feet of the people travelled Zionward—the gushing tones of David's yearning for religious fellowship, or lament for the deprivation of it—the burning love for Jerusalem, which prefers that the tongue should be dumb and the arm palsied rather than her weal and woe forgotten—these are guides to our aspirations, even as in the prayer of prayers we lift ourselves to the angels for the standard of obedience. We need not forget that their altar fire, as our own must be, was kindled with clouds of smoke, and many a gust of human passion to disturb and scatter it. The private and national history shows that they were men of like passions with ourselves, and that the practical result might be imperfect and discordant. But the grand ideal was to them "as a sun and shield." The obligation and privilege of the annual festival grouped them closer around God, and merged the selfish littleness of the individual in the common honor as His chosen, and the jealous relation to His glory. We all feel the desire for more representative unity; and what a load would be taken from our hearts if all that name the name of Christ stood confessed in the "one Lord, one faith, one baptism." But we now only reach the conception as an abstraction, and feel it most in our distinctive associations, as we appreciate the wide world by what our eye can sweep, or concentrate our philanthropy in family love. Diocesan relations are to us thus the epitome of the Church, and the Convention becomes earnest of its unity in doctrine and discipline, heart and work, as it gathers in one voluntary band under rule and law, to legislate for the jurisdiction, and arrange plans and means by which the executive may be guided and sustained.

The term shows how much of the popular element exists in our church government in this country, and how near the resemblance between the State and Federal administration, and our system of independent Dioceses with their respective conventions, and the General Convention with its two Houses in coördinate power and check on each other's action. We

esteem this a large privilege, that our Church is organized in its own legislative capacity; that the Laity are equal participants; that the exercise of the Episcopal prerogative is guided and defined as the banks do the perennial flow of the bright stream; that we have agencies of our own corporate selection to administer our missionary and benevolent obligations; that the whole association is voluntary in its component elements, and without alliance with the civil power. I glory in this free administration as I do in the principles of union and liberty in my country, with a loyal heart. And because thus conscious and loving, I have anxiety, and feel with awe that privilege may measure responsibility; and that from the exaggeration of a real blessing may come a spirit which disturbs the vital harmony, and makes wreck of its practical benefits. It is no slight evidence of our danger that caution in this direction is so impatiently received, and conservatism is stigmatized as apathy or betrayal. The social tendency obviously is to seize and deify a single principle. We intensify it until it absorbs all correlatives, and drives off the other elements which must combine for its effective utility. We will have an atmosphere all oxygen, and life sustained by "bread alone." Hence liberty leads to practical lawlessness, and self-will would fain be law. Every restraint is taunted as effete, or false; and the sober recurrence to prescript authority or established order is denounced as tyranny, or jeered as a quaint figure from the "dark ages." There is nothing strange in this, whatever there may be of alarm or peril. Our constitutional virtues all run into vices, and the noblest qualities of character have their own inherent defects. It may excuse, however, an admonitory application to the ecclesiastical relations in which we are convened; not to restrain liberty, but to energize it; not to diminish the popular element, but to keep it as the real principle of life by that combination, even with the life-destroying, which prevents its flashing into one wide flame or congesting to insensibility. "My kingdom is not of this world." The Church does not originate in man's choice, but by the direct

appointment of Christ. It is formed and sustained by aggregation around Him, and the constant spreading from the central Life and Light. Its ministry is of divine, not human appointment; and while power in the State goes upwards from the people, in the Church it comes down from Christ. Its freedom is that wherewith Christ makes free, and its area of privilege to be "servants of righteousness." It has an irreversible constitution and inherent authority in accordance with which its polity must be directed and controlled. It has a faith symbolized in unalterable truths. It has sacraments, mysteries of omnipotent creation, like that of man himself. Its members collectively are the Body of Christ. Supernatural life is the offer and pledge of its means of grace, and the real being of all its true members. It is evident, then, that in the Church there is a limit placed to the conventional by these divine institutions; that they constitute a barrier against which we must neither fret nor force, and within which our duty and happiness dwell as in a secure resting place—a tranquil habitation. This reverence and sanctity of the Church of God ought to impart itself to our assembly, and subdue all personal feeling and conduct to the holiness of the Church. The spirit of freedom in the world is not identical with that of the people of God; the popular principles and time-serving expediency, and unchecked individuality which are honorably current there, may be incongruous to us, and become more than disturbing, even sinful and condemning.

But if we descend from the intrinsic spiritual restraints and interests of our Annual Convention, as a solemn meeting of the Church of God, in its diocesan independence, and regard it only as a voluntary compact of the churches and ministry, is there not a fundamental obligation that its decisions, lawfully made, shall be respected, its pledges sustained, its rules honored, and its official agencies sustained with an honest coöperation? It is voluntary—that is, an Episcopal congregation may be legally incorporate, pledge itself to all the doctrine, discipline and worship of the Church, be under

the ecclesiastical authority of the Diocese, and yet not ask admission into union with the Convention. A minister may be canonically of the Diocese, and not have the privilege of a seat; or he may abstain from the exercise of the privilege, even if he might claim it. So far it is voluntary. But is there not a claim deep in honor and truth, is there not pledge, moral and spiritual, that the minister and parish who exercise fully the franchise of membership, sway its proceedings with legitimate effort, vote for the pledges, officers and agencies, try earnestly to shape and mould all these to the individual conception—when these become the fixed and recorded acts of the body, then the individual opinion merges, and fealty to the Conventional compact demands that every congregation shall truthfully meet the obligation to which, whether in majority or minority, it has equally become a party. Less than this would be inconsistent with a popular society, much more with the bond of a permanent council of Christ's Church, and communion in offices of charity, which it is its main object to shape, control and cheer.

With this glance at our Convention in its essence and obligation, let us now, as the living, heed its annual return with praise to God for the permission to be here, and thoughtfully acknowledging His doings and presence. Providence for us, beloved, is Jesus the incarnate, crucified and risen. The administration of all is in His hands, and as He sits upon the Father's throne, expecting till His enemies be made His footstool, it is directed to the kingdom which at last He will restore triumphantly vindicated "in the beauty of holiness," and over which He will then reign "God all in all." The Church is ruled, disciplined and taught in the same tender, seeking anxiety which found eternal reality in the word and walk of the "Man of sorrows." "The will of God is even our sanctification," and whatever there may be of profound wisdom and complex power into which angels look, and "in the heavenlies" we may ponder, here it is simple and direct, "goodness leading to repentance,"—grace training for glory. The uses and qualities of each event, as in the objects of the

natural world, may be manifold, and we may reverentially look on "the wheel within wheel," and find coals of altar fire dropped upon our heart, hear the wings of the cherubim, and "the voice of the Almighty God when He speaketh." And as this may be in the stone as well as the star, in the ticking of the pulse as in the roll of the thunder, so may we, in the little events of our lives, have a clearer page because nearer to the eye, than in the broad "firmament of power" which covers the nations, or hangs cloudlike over our neighborhood.

We had full occasion to note the previous year as memorable, and trace the wonderful phases of manifested Providence, working to rebuke and reclaim, to instruct and sanctify our free agency, social and alone. We cannot appreciate the present in its unequivocal meaning, unless we group the whole, and let "the wind, the earthquake, and the fire," all chord in the still small voice of the cave of seclusion. First, there had been the full condition of social prosperity and providential gifts showered with profusion on all classes in the land. God gave, and abundantly, but God took not away. He left all the material resources and blessing, and let us alone to deal with them in the pride and rashness of our own will. The loud-ringing cry of enterprise, progress and greed, said, "Go to, let us build a tower whose top may reach unto heaven." The material was on every side, "brick for stone, and slime for mortar;" and God looked down without withdrawing His gifts, blighting the harvest or wrecking the commerce. "He confounded their language that they might not understand one another's speech," and everywhere trust, coöperation and power were suspended, general embarrassment clouded all hearts, and we were prostrate in the midst of "cursed blessings." It was to show us what we could do without God—a lesson of man's independence!

Then followed the impulsive seeking for Divine help; an awakening to religious sensibility and duty, while the voices of tens of thousands went up in prayer, and many a bewildered heart came to the sanctuary of the Lord, and under-

stood the end of these things. The Lord revealed himself as a present help in trouble, recalled society to trust in Him, and, from the disappointed and forlorn condition, evolved a sense of dependence, faith and duty. This was the lesson of man's refuge and strength in a covenant God.

But another great lesson of vital influence on national and individual character remained—God's sovereignty. We had been taught that we could not rightly use Divine blessings without help, and that something was necessary besides our own proud self-reliance and energy. We realized that God must help us, and for that we longed and sought. But it might be only as a friend in a crisis, an accessory to our native powers—a guide to restore our steps which had heedlessly wandered—a relief in a strange confusion, exceptional and isolate. Deeper the truth—clearer the fact—God and God alone! He works in us to will and to do, and from His good pleasure alone comes every gift; with all our effort of sagacity or labor there is a point soon reached where we stand powerless. Our dependence must be entire, the acknowledgment unreserved, and devout trust become the habit of our hearts. This is the teaching of nature as well as grace, and in the natural agencies we shall be directed to see and realize it. Every one declared that all depended upon our Western Harvests. The crops of the year, if abundant, were to retrieve credit, discharge indebtedness, stimulate industry, restore commerce, make railroads profitable, and bring again our confidence and ease. Our social prosperity depended on the crops, and if they failed, general bankruptcy was regarded as a necessary consequence. Under the pressure, labor was expended without stint, and miles on miles of unbroken prairie were furrowed for the seed of the sower. Extraordinary effort was put forth, and all done that man could do to secure this precious, abundant production.

All that man could do bravely finished; but how little that is! "It groweth he knows not how." It may rot in the wet ground, the winter kill the germ, or the hot drought wither

the blade; the "army of God," the palmer worm and caterpillar, may march over it in desolation; the frost blight even in a summer night; and the poor sower, ignorant and helpless, has not the direction of one solitary agency, or the slightest restraint of a malign influence. Even the atheism of natural causes trembles in this conscious impotency.

When God the Disposer touches in His pavilion the secret spring of these secondary causes, and instead of disaster lavishes on us abundance; when the work which man began with the exhausting of his whole strength, is taken at once from our feeble hand and carried to a glorious result of success and prosperity, shall not all devoutly recognize the Divine Sovereignty, and adore it as omnipotent love—hear a Father's voice soothing our anxiety, assuring us of constant watchfulness, and claiming the return of grateful service? There is nothing in this to shame and enfeeble us, but that which must wake us to more vigorous strength, because the conscious Self, which, if alone, might flaunt for a moment in defying impulse, and then sink helpless, or else cower down into a sobbing inertness, petulent and flaccid, becomes, under this high consciousness, interfused with the Divine Nature. God works in it—God works with it; and as nervous energy to muscular fibre, so does the right trust in God, a glad recognition of His personal agencies, a calm consciousness that all is in His hands of loving power, thrill through body and soul, adaptive to each mode of action or suffering; electric for light in darkness, for restoration of the paralyzed, transmitting messages back and forth between us and the unseen, and blending as a great element, broader than the natural atmosphere, in which we may "live and move and have our being."

In this Providential Sovereignty, God is re-asserting the revelation of His nature and relations, from which there is in our time so strong a tendency to depart. The denying or obscuring Personality in God, is the flagrant and pernicious error of much of our philosophic thinking, religious sentiment, and popular negation. It began with denying, in levity or rationalism, the personal existence of the devil and

evil spirits as permitted antagonists in the divine economy, and agents of wickedness in humanity. It advanced in metaphysical system, poetic sentiment, and crude religionism, until the conception of the personal God of the Bible etherialized into the abstract soul of nature, and as God vanishes into this essence, man rises to be a God for himself. Faith, instead of embracing the objects of revealed truth with unerring certainty, begins practically to deal with nothing but probabilities. The objective gradually merges in entire subjectivity, and the true basis of all inward piety and worship is overturned. The historic Christ yields to an ideal Christ, and then comes an ideal God. Truth is what the individual thinks or believes. The lofty conceptions of his intellect, his religious emotions, his proud resolves, constitute worship. The objective revelation from the infinite intelligence of facts and duty—the personal Deity, with his various attributes presented to us in their relative and limited form, exactly adaptive to our capacity, our want and our discipline—the Godhead visible in manhood—the church, with its real form and spiritual powers—the prescription of an acceptable service and obedience—the observation of Sacraments, Sabbath and Common Prayer,—all these are first slighted, and then abandoned. The purer minds, seduced into the transcendental, withdraw into the sanctuary of their own hearts, and there for a time sustain themselves in complacency, gracefully enjoying a religion beginning and ending in self, but which tends at last to fantastic mysticism, chafes itself into sceptical apathy, or perhaps chooses, as life wanes, submission to Romanism. The influence of such teaching over society, is working as unsuspected poison in its poetry, magazines, tales and popular lectures; it silently saps the confidence in absolute truth, slights God's works of old, destroys reverence for the past, belief in goodness, and deep regard for family restraints, makes bolder assertion of the sensual, until, when fully developed, it would leave us without fixed principles, without either the object or capacity of faith, without self restraint, and moral cohesion, the ready prey of

every error in opinion and viciousness of life, which can find an advocacy, bold, earnest and believing.

In place of these abstract mutilations of the Deity—this idolatry carved from fragments of humanity—how simple and noble, God, as revealed in the Bible—personal, living, acting, feeling, manifesting Himself as God in Christ, exactly as He means to be conceived of by us, as it is best for us to conceive of Him, even for the elevation of reason; through which we are practically enabled, with effort not beyond the "little child," though it may be exhaustive to the highest intellect, to apprehend Him in relations, claims and sanctions, which all minister, through every power of our nature, to work in us that godlikeness for which, in this gospel remedy, we are apprehended. The representation is, we know, imperfect, but by that very condition, intelligible and adaptive, for "Personality, with all its limitations, though far from exhibiting the absolute nature of God, is yet truer, grander, more elevating, more religious, than those barren, vague, meaningless abstractions in which men babble about nothing under the name of the Infinite."

To recall mind and heart to this simple intelligence, God works through our anxieties, wants and labor. He permeates our every care, and makes instinct each dutiful toil, and at intervals, as we neglect His authority and forget His presence, He meets us in our misguided way. He stands with sword in hand in the open field, and we see Him not. He meets us in the path of the vineyard, where there is a wall on the right hand and on the left, where we smart under the stroke, but own Him not; and at last he confronts us in the narrow place, where there is no way to turn to the right hand or the left. There he provides the fortuitous incident as the means of our escape, and inspires the accident with power to open the eye to see Him, to bow the heart in consciousness of sin, to draw forth the confession of rebellious mistrust, and turn back our steps to obedience and home.

Many may, like Balaam, acknowledge the present authority as it reveals itself in power resistless, yet restrained by

grace and favor. They may go on in their own way as before, with a distincter consciousness of moral responsibility, from the nervous sense of danger escaped, and the rebuking force of undeserved goodness. They may take up the resolution of deference to the declared will, and mean to speak and do what God commands. But, as in that gifted and lost man, the inward covetousness will overmaster the temporary emotion; and the occasion of a higher religious life, thus afforded in a clearer message and bolder stand, may be meanly frittered away in subterfuge and pitiful delay, and at last the soul perish among God's enemies, on a field of lust and shame, to which, with the forfeiture even of the "wages of unrighteousness," they have recklessly drifted.

But the claim and occasion to which the ministry, in its influence and the acceptable service of the people, must turn, is the personal, obedient, practical conviction that the God of Providence is seeking and saving the soul. Each one, as he looks over the relief afforded, the blessings outpoured, should challenge his own heart with the keen search, and elicit the prompt countersign—"What shall I render to the Lord for all His benefits? I will receive the cup of salvation and call upon the name of the Lord." Each soul that has not learned to love Jesus, the Saviour, should begin now, and that which loves, to love Him more. As God has displayed His favor in material gifts, in the rich bounty that is needful for the body, let the response be a manifested confession of Him. Let us be demonstrate in good works, in family worship; in the baptismal dedication of our little ones; in parental instruction in the Catechism; in the worthy reception of the Holy Communion; in devout observation of the Lord's day; in attendance on public worship; in the liberal support of the ministry; and love to them for their work's sake; in the systematic charity for missions, and alms, and the Church; in earnest and gentle effort for the well-being of neighbors; in the reconciliation of quarrels, if any exist; in the adjustment of litigated rights; in the example and advocacy of the disuse of spirituous liquors; in the rebuke

of profane language and other licentiousness; the punctual payment of debts, and proper scruple in contracting them; in generous and upright dealing, "serving God truly all the days of the life, and doing the duty in that state unto which it has pleased Him to call." "O Lord, truly I am thy servant. Thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving. I will pay my vows unto the Lord in the presence of all His people, in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord!"

As we narrow down our view from the spiritual characteristic of the year in which all are interested, to the detail peculiar to our own "household of faith," I am met by a funeral array more than usually impressive in the number and standing of the departed. In this solemn aspect it is a year without parallel, and many a servant of God has thus regarded its admonitory appeal, as the death of Fathers and Brethren came successively to his ear, bidding him work harder, watch more strictly, and hope on for coming rest in the Lord.

Three of our own Presbyters are included in the list. The Rev. Orrin Miller, a brother advanced in years, but more worn by protracted disease than by age. His feebleness during his ten years' residence in this Diocese has prevented much active duty, though as far as possible he availed himself of intervals of greater strength for missionary effort in his neighborhood. My first interview with him was a quarter century and more ago, when he stood near me, an active minister of the Methodist communion, as I was laying the corner stone of a church in Western New York. I met him here again at the opening of my Episcopate, and saw him last on his death bed. A kind, good man, who illustrated his Christian character in the harder form of patience in suffering, and seclusion from the cheering sense of activity and usefulness. Some can "only stand and wait."

Our second loss occurred through the decease, in Polo, where he had recently removed, of the Rev. Charles Jarvis Todd, who had fulfilled a long ministry—but which his vig-

orous frame gave earnest should be much longer—in several eastern Dioceses and in the West. I had intercourse with both these fellow-laborers, who have "finished their course," when they felt that the call of the Master was to prepare to die; and the summons found them ready, in Christian manhood and faith, to pass through the grave and gate of death to what we may reverently trust has been to them, by the infinite grace of Jesus, "glory, and honor, and immortality."

Since I have been at Convention, the intelligence has reached me of the decease, at his residence near Kickapoo, of the Rev. JOHN MAYO, a clergyman from England, for many years in connection with this Diocese, but who, from age and infirmities, has not held a parochial charge, and performed only occasional services.

We have also occasion to mingle our regrets with the Church at Alton in the loss of her Warden, CHARLES TRUMBULL, who sat as delegate in the last Annual Convention, representing there the congregation of which he was a valued and active member.

The closing of the career of generous toil and sacrifice in the Ministry and Episcopate of the venerable Missionary Bishop of the South-West, although not strictly within the year, ought not to be omitted in the record of the Church's sorrows. Bishop FREEMAN has been long a pioneer, and on the apparent "forlorn hope" of the Church's outposts as at present commissioned, has steadily endured and nobly struggled, doing all that could be done with the small resources at his disposal, and begun a work which will never be suspended.

In December, in ripe age, the Rt. Rev. HENRY USTICK ONDERDONK, D. D., went calmly home, after a life the influence of which will long be appreciated. His vigorous years spent in professional labor, first as a physician, and then as a clergyman and Bishop, bore a uniform stamp of intellect, energy and power. Eloquent in the pulpit, bold and courteous as a controversialist, discriminating in his views of dogmatic truth and opinion, with language always nervous and clear,

in social relations genial and generous, with tongue and pen he has done honorable service. It is an influence not easily summed if computed only in the Hymns of the Church. The cloud which hung and broke over later years developed traits of character which many have watched with pitying respect, and thousands have rejoiced in the action which restored him to his honorable standing as a Bishop in the Church of God.

The burst of eulogy which has been heard over the grave of the Bishop of New Jersey, is, I believe, only the prelude to the calm award of posterity. Personally acquainted with him from his diaconate, occasionally meeting on our paths of life, but knowing him best, as he has enabled all to know him, by his undoubted qualities of genius, intellect, learning, indomitable work, boldness, enthusiasm, tenderness, disinterested sympathy, gushing love for friends, his noble plans and mighty success in all that he attempted for the Church of Christ,—to me he stands indeed "the great-hearted shepherd": and I thank God that whatever may have been the reality of his faults and wrong, if such were, I have never been brought to know or feel them as a painful drawback to my admiration of him as a splendid man whom death has now embalmed, and my heart entirely identifies with his own last words, "I die in the faith of the Son of God, and in the confidence of His one Catholic and Apostolic Church. I have no merits—no man has—but my trust is in the mercy of Jesus." A man of height and breadth and depth—a man of "great joys and unutterable sorrows," strong temptations and large victories.

There is another name which I feel at liberty to record as connected with a general institution of the Church to which some of us owe our training, and cherished in reverential love by every pupil who enjoyed in it the instruction of his meek wisdom, and the influence of his pure and holy life,—the Rev. Bird Wilson, D.D., *late Emeritus Professor of Systematic Divinity in the General Theological Seminary*—a model of godly simplicity, clear intellect, modest greatness, lovely purity, and stainless piety.

In the course of my own official work I may say I have visited every parish and missionary station, the number of exceptions is so small, and that omission being dependent on the existing state of the place, rendering postponement more satisfactory. The pecuniary affairs of the West have made the record less than preceding years in the building of churches and parsonages, although progress in these has been made in several places which will be more demonstrative in the next year. No series of visitations has been more satisfactory to me personally, for the kindness with which I have been everywhere received, the large congregations attending the services, the number and character of those presented for Confirmation, the zeal and activity of the Clergy, the evidence all around of the firmer hold of the Church on public interest, and the enlarged opportunity for establishing congregations. The effort indeed is not to find where our services can be acceptably introduced, but in the judicious use of men and means; to make wise selection of the stronger points, and not multiply smaller organizations faster than we can hope to take adequate care of them and develope them into substantial parishes.

In the usual form I present a rapid sketch of these official services in order.

The Sunday following the adjournment of the last Convention was spent in Bloomington, where I preached, and on Tuesday, September 21, returned to Chicago. On Thursday and Friday, engaged at Peoria, meeting with the Missionary Board for the arrangement of the stations for the year.

Sunday, Sept. 26th, I visited St. Luke's Church, Dixon, where the Rev. John Wilkinson, Deacon, had been placed, and where he has continued to work, very satisfactorily, through the whole year. I preached twice, and confirmed *fifteen*.

My direct order of visitation did not, however, begin until December, when I entered upon a course on the line of the Illinois Central Railroad, accompanied by the Rev. Mr. Osborne, of whose faithful exertions in that direction I found many fruits. He met me at Cairo on Saturday, the 11th, and

continued with me, reading prayers and assisting, until the following Saturday.

At *Cairo* I preached three times, the Presbyterian church being opened for our use; administered the Communion in the morning, and baptized a child in the afternoon. There is no organization here, but many expressed interest in the establishment of an Episcopal Church. Some provision had been made by selecting lots, and obtaining material for building, but the ravages of the flood had, for the time, defeated the effort. Since my visit this neighborhood has been favored by the settlement at Jonesboro' of the Rev. Wm. Bostwick, who now officiates regularly at both places, and extends his zealous Missionary efforts to other promising points.

I passed to *Jonesboro' Dec. 13th*, preached, baptized an adult, and afterwards an infant.

On *Tuesday*, 14*th*, preached in a commodious room of the Depot House at Centralia, where I found an interesting congregation. *One* person was confirmed.

The next day, advanced to *West Urbana*, where the Church was organized, and the Vestry were prepared to unite with St. Paul's, Rantoul, in the call and settlement of a minister. The Rev. Philip A. Johnson, of Iowa, met me there, and has since remained. The service was held in the "Baptist Hall," and during it I baptized a child. The prospects of this place, and the new congregation, appeared to me encouraging. It is 129 miles from Chicago, and the centre of Champaign county. The population is about sixteen hundred. The old town and county seat is a mile and a half east.

Rantoul is thirteen miles north of West Urbana, and, as I have said, connects with it parochially. It is a smaller place. Our service was in the Station house, a small room, but owing to the zealous talent of a leading family there, we had excellent chanting and responses.

My next appointment was at *Onarga*, 28 miles nearer Chicago, another new organization. The service was held in the Methodist church. The congregation was large, and I con-

firmed *nine* persons. Mr. Osborne held service and preached in the evening of the same day. There is an earnest spirit here, and some intelligent and hearty Episcopalians. It is not quite strong enough to support a minister alone, and there is no place contiguous enough for a united charge. The rapid changes within and around may soon obviate this.

On *Sunday*, *Dec.* 19*th*, visited the Church of the Atonement, Chicago, and confirmed *twelve*. It being the occasion of the Missionary collection, I was favored with an opportunity of addressing the congregation on this subject, in addition to the usual services. The Church for which the evening appointment had been made, was not ready, and preferred a postponement.

In Trinity Church, Aurora, I preached and confirmed *six*, on *Tuesday*, *Dec.* 22*nd*, and in the evening again, on the east side of the river, at "Concert Hall," where the Rev. Mr. Spalding has been holding occasional services. Among the persons confirmed was a gentleman and his wife who came fourteen miles for the purpose. He has since attempted to act as Lay Reader in his own neighborhood at Plano, and Sandwich.

Mr. Spalding has preached also at *Naperville*, and on Wednesday I went there, fulfilling the same duty.

On *Friday evening*, 24*th*, I was a participant in the religious services at St. James' Church, Chicago, preparatory to the Nativity, and a gratified spectator of the Festival Tables, spread with such lavish bounty in the basement, where the next day so many hundreds of happy children, and not a small mingling of adults, were served to their hearts' content by the gentlemen and ladies of the congregation. It was a beautiful sight, and a right merry Christmas. Even then, a half was not consumed; and many a basket full went in the evening to make Sunday feast for poor households.

Sunday, 26*th*, in Grace Church, preached, and confirmed *six*, presented by the Rector, who, I am sorry to say, has since left us, tempted by a large and arduous place of Free Church labor in St. Louis. The place is now filled by the

Rev. Clinton Locke, who comes with but one drawback, the pain his resignation inflicts upon his attached flock in Joliet, where his exertions have been so nobly seconded, and highly appreciated.

Dec. 28th, preached, and confirmed *one*, in Elgin, Kane county, where the "Church of the Redeemer" had been organized by the Rev. Mr. Waterbury, and which he supplied regularly until his removal to Marengo.

On the *Festival of the Holy Innocents*, I preached in Trinity Church, Belvidere, and confirmed *four*. This was the third visitation in eleven months, a remark which applies equally to most of my winter's visitation. Rev. Mr. Tuttle has since become Missionary Agent, and the parish is under the charge of the Rev. Mr. Waterbury. There is a debt remaining, owing to the erection of the Church, which, while not a lien upon the property, is a burthen to the few liberal members who have assumed it, and which it is important should be relieved by economy as well as liberality.

At Rockford, on *Thursday*, 30*th*, the services were somewhat affected by a stormy day, but I confirmed *five*, making here an aggregate of thirty-six in eleven months, on three visitations. I had here my last interview with the Rev. Orrin Miller, since released from his bodily suffering. He was then lying in great weakness at the house of a relative, and we united in services proper for the chamber of the dying.

The last night of the old year I spent in Freeport, and confirmed *eight*. The Rev. Mr. Chittenden is active and esteemed.

In Grace Church, Galena, I spent *Sunday, Jan. 2nd*, 1859. In the morning preached, confirmed *fourteen*, and administered the Holy Communion. In the afternoon addressed the Sunday School assembled in the Church, and catechized the children, and in the evening preached again. This well ordered parish has recently called the Rev. Hugh Miller Thompson, from Wisconsin.

Monday evening, preached in the Congregational church at Peru.

Wednesday evening, preached in Trinity Church, Rock Island, confirmed *two*, and baptized three infants.

The next morning, the *Festival of the Epiphany*, at an early service, baptized an adult, and then went on to Geneseo, where Mr. Goodale continues his patient, self-denying efforts. I preached in the room used for worship, and confirmed *six*, and in the evening in the Congregational church. The weather was snowy and cold, but the services well attended, and the prospects cheering.

On *Friday*, at Joliet, the storm continuing, the church was so cold, from the violence of the wind and inability to keep fires, that the sermon was omitted. I confirmed *nine*, and addressed the candidates.

I spent *Sunday* in St. James' Church, Chicago, the Rector being sick; and in the afternoon baptized three adults, and in the evening, after sermon, confirmed *twelve*. The candidates were, by request, presented by Rev. Mr. Whipple.

On *Tuesday evening* I preached in Christ Church, Ottawa, meeting there four of the neighboring clergy, and confirmed *two*. The parish at the time was vacant.

On *Friday morning*, *Jan.* 14*th*, I held an ordination in the Church of the Atonement, Chicago, when the Rev. W. M. A. Brodnax, Deacon, was admitted to the Presbyterate. The candidate was presented by Rev. H. N. Bishop. Sermon was preached by Mr. Whipple. The Rector, Mr. Barton, with these two, united in the laying on of hands. The Rev. Messrs. Gassman and Wilkinson were present.

Sunday, *Jan.* 16*th*, held a visitation for the Church of the Holy Communion in the same hall which they occupied on the previous occasion. It was expected that the new Church would have been ready, but the unfavorable winter weather rendering the time uncertain, made the further delay of my services inexpedient. The number confirmed was *twelve;* and after service I went to see a dying woman, and at the request of the Rector, confirmed her.

On *Monday* and *Tuesday*, 17*th* and 18*th*, I was in Peoria, attending a meeting of the Missionary Board, at which, with

other business, it was determined to appoint an agent, and the place was filled by the unanimous selection of the Rev. Mr. Tuttle. I spent the next week in Chicago, and reached New York by the end of the month.

The opening of the next course of visitation was with Trinity Church, Chicago, on the *Sunday next before Easter*, *April 17th*. In this parish I confirmed *twenty-two*. In the evening of the same day I held a confirmation in the Church of the Ascension, at which *five* candidates were presented. The sermons on these occasions were preached by the respective Rectors, at my request, in consequence of indisposition. I, however, addressed the persons confirmed.

On *Tuesday*, *April 19th*, I officiated in the morning in St. Peter's Church, Sycamore, preached, and confirmed *nine*, and *one*, an invalid, in private. A service was held also in the evening, at which Rev. Mr. Tuttle preached.

My next appointment was at Polo, *Wednesday*, *April 20th*, to which I proceeded by way of Dixon. The young parish was then in charge of the Rev. Charles J. Todd, whom I there met for the last time. His health was failing rapidly, and the only part he was able to take in the services, was to present the candidates, *three* in number, *two* of them his own daughters. Worship was held in a large public room, and warm interest was expressed for the more secure establishment of an Episcopal congregation. For some time after Mr. Todd's death no successor was found to carry on the work, but Rev. Mr. Carpenter, from Michigan, has just assumed the charge.

At midnight I returned to Dixon, and on *Thursday*, after an early service in the Church there, I went to Grand Detour, preached, and confirmed *four*. The Rev. Mr. Wilkinson was my companion, who has been acting as minister here, reviving that which seemed ready to perish. It is hoped that the impulse thus given will induce the parish, though depressed and feeble, to make sufficient effort to continue regular ministrations.

Good Friday, *April 22nd*, was spent in Dixon. At the

morning service *eleven* were confirmed after the sermon. An address, as usual, was made to them, and the Holy Communion administered. The Rev. Mr. Brodnax, settled at Lee Centre, assisted in the services. In the afternoon, after prayers, I lectured, and on *Saturday morning*, (*Easter Even*,) I fulfilled the same duty. I found the condition of this parish very satisfactory, although a small debt on the building is not yet so arranged as to allow of its consecration. Mr. Wilkinson has fulfilled here and in the neighborhood, an industrious and efficient year of Diaconate, and commences his priesthood as Rector of Christ Church, Joliet.

On *Easter Day* I preached twice in St. Paul's Church, Kewanee, confirmed *five*, and administered the Holy Communion. The Rector, Mr. Peters, was on the eve of leaving, and has since accepted a call to Lewistown, Fulton county. His place has not been supplied.

My next appointment was at Quincy, but on the way I spent Monday at Galesburg, enjoying an interview with some zealous friends of the Church there, who are devising liberal things. In connection with Knoxville, it will form a parish well able to support a clergyman, and presenting, in its peculiar characteristics as the seat of large and vigorous colleges, a claim on the best ability and affections of a clergyman willing to enter upon the struggle of rearing the Episcopal Church among its established dissent, and preaching Christ to the youthful hundreds yet unclaimed.

The services at Quincy, where I met for the first time the Rector, a valued addition to the Diocese, were on *Tuesday evening*, *April 26th*, and on the occasion *thirteen* were confirmed. This city was a central point for me until Saturday, and my frequent intercourse with minister and people gave me pleasant assurance of their mutual satisfaction, and that the Lord's work was prospering in their hands.

On *Wednesday*, Rev. Mr. Capron accompanied me to Mendon, where I baptized five infants and preached. The Communion was administered to twenty-five persons, before which I made an address. There are few places under my charge

that deserve more credit than this isolated little Church, for faithfulness under great disadvantages, being unable to support a resident minister, or to form a connection with any neighboring place. By lay reading, and occasional services from Quincy, they have sustained themselves in numbers and fellowship. The Rector of St. John's, Quincy, promises them a monthly visit.

Thursday, April 28th, in St. Paul's Church, Warsaw, I found a large and attentive congregation, and here also met with a new laborer, the Rev. E. McClure, and the same hearty appreciation of their pastor on the part of his flock. I confirmed *seven.*

The next day returned to Quincy, and from there, on Saturday morning, went to Jacksonville.

The services here on the *first Sunday after Easter*, besides the two sermons, embraced the baptism of five infants, one of them the child of the Rector, and the confirmation of *nine* persons. The parish has, during the year, repaired and improved the church edifice.

I did not leave Jacksonville until *Tuesday morning, May 3rd*, when proceeding to Springfield, in St. Paul's Church I preached, and confirmed *eleven*—an evening service. The parish is in all respects united and thriving. I found here Rev. Dr. Dresser and family. His declining health obliging him to leave Jubilee College, he has returned to reside in his old parish—the place of years of honorable toil—where he is esteemed by all as a "good man," and cherished in reverent love by those among whom he has gone "breaking the bread of life."

The next visit, *Wednesday* and *Thursday, May 4th* and *5th*, was to the charge of the Rev. D. Walker Dresser, who continues steadfast to the interests of Carlinville and Chesterfield, where the congregations under his patient efforts are attaining permanent strength. At the former place I preached in the evening, and confirmed *three*, and at Chesterfield the next day, *four*. Here they are building a small church, which will soon be ready for worship.

At Alton, *Friday, May 6th*, I found again a new Rector, the Rev. C. A. Bruce, transferred from Indiana, the son of an old ministerial friend in Western New York. He had just entered upon his duties, and after the long vacancy in the parish, did not feel warranted in presenting any candidates for confirmation. My duty embraced the usual service.

By way of St. Louis I passed to Chester for the *Sunday* engagement, preaching twice, administering the Communion, and in the afternoon confirming *seven*. The kind and happy spirit of this little flock always makes the ministration a delight.

By Tuesday morning I returned to St. Louis, and rode from there to Collinsville, on *Wednesday, May 11th*, preaching morning and evening, and administering the Communion. I baptized an infant, and confirmed *one*. This parish, orphaned by the decease of Dr. Darrow in 1854, has been unable to sustain a minister. It has been occasionally visited, and services held at long intervals, but with small effect in arresting the natural decline of its resources. It has a church building, and the population of the place is about fourteen hundred. A few zealous spirits mourn and hope, steadfast in love. When Belleville, a neighboring and prosperous town of ten thousand inhabitants, organizes an Episcopal Church, of which there is fair prospect, a union with this place may be effected. The work has been favorably begun there by the occasional services of the Rev. Mr. Holcomb, assistant to Dr. Schuyler, of St. Louis. Both these gentlemen were present at Collinsville.

By Friday afternoon I reached Albion, and spent there *Saturday* and *Sunday*, when I preached twice, and confirmed *six*.

On my return to Olney, a town on the O. & M. Railroad, on *Monday evening* I preached in the Moravian church, and baptized an infant.

Wednesday, May 17th, in the new church at Decatur, I performed divine service, preached, and confirmed *one*. It

is not yet finished, though with the temporary benches it is convenient for worship. It is from the plan of Mr. Upjohn, in his "Rural Architecture," and a praiseworthy offering of taste and liberality from the congregation. At the time, the Rectorship was vacant by the resignation of the Rev. Mr. Bostwick, who has left behind him this memorial, and a grateful sense of his zealous labor. Immediately afterwards the parish received as Rector, the Rev. Edward Purdon Wright, from New Hampshire.

Thursday, *May* 19*th*, preached in Bloomington, where the congregation still occupies an "upper room." It is well furnished and convenient, but the influence of the Church and its popular minister is impeded for want of a settled location and a proper building.

On *Saturday afternoon* I preached, and confirmed *seven*, in Wilmington. The commodious parsonage is finished, and the growing congregation is already straightened for room, and will be obliged to enlarge the building put up a year ago. Here, and at Manhattan, Rev. Mr. Stout is working with unabated success.

The *fourth Sunday after Easter* was occupied in Christ Church, Lockport, preaching morning and evening. *Two* were presented for confirmation, and another, a sick man, on Monday morning. I baptized the infant of the Rector.

The State Penitentiary is now located between this place and Joliet, and the Rev. Mr. Cowell has received the appointment of Chaplain to the Institution, where he preaches every Sunday afternoon. On this occasion I went and preached; and we introduced, for the first time, the Psalter and responsive parts of the Evening Service. The number of prisoners removed there at that time was about three hundred, and the responses, singing, and deep attention to the "word of exhortation," were encouraging tokens for good, even in the dreary associations of the house of bondage. Mr. Cowell enters into the work with a loving spirit, and from interesting letters received from him since, I learn that several prisoners have been baptized, giving encouraging evidence of

repentance. A large number of Prayer Books are required, and through the kindness of two or three young ladies in New York I have been able to supply them, and add tracts and papers, with some books as devotional guides. In a few months the number of convicts within these sad walls will be probably an average of six hundred, involving all classes, and including not a small proportion of educated men. The upper story is set apart for a chapel, in size about 125 by 60, a naked, unattractive room, with a plain flat ceiling. It is to be regretted that the place of worship has not been made more characteristic, and a simple ecclesiastical architecture been allowed to lend its association to the Liturgy, in its responses and sacred song, to render the Lord's day a brighter episode in the dull burthen of convict life. The name *Prison* has no promise; PENITENTIARY has. The first assumes only that those who cannot be at large with safety for property or life, have been taken and incarcerated. They may be men or beasts. All the name pledges is to keep the lawless from damaging society. But in "Penitentiary" there is promise and hope. The moral being is regarded. The criminal is a man with a soul, and while imprisoned, and his criminal career forcibly arrested, it is that he may repent. Thanks to the State that in the title of her great receptacle for convicted crime, she chords with the praying faith of the Church, "that the pains and punishments which these thy servants endure through their bodily confinement, may tend to setting free their souls from the chains of sin through Jesus Christ our Lord!"—*(Visitation of Prisoners.)*

It must not be hastily assumed that the Penitentiary is an unfavorable place for religious influence. So far as the subjects are concerned, it is favorable. The monotonous seclusion renders the inmates of a prison more easily impressed by influences to which, in the variety of our active life, we are insensible; and the nervous system, after long months of confinement, becomes morbidly susceptible. We know how in the sick room, after slow days of convalescence, trifles move and cheer us; the bunch of flowers—the visit of the

physician—the hour of the meal—little news from the outer life—how quickly our feelings gush, how the careless tone of health jars as harshness, and the tender thrills with double tenderness. It may seem absurd to associate such gentle traits with the reprobate ignorance, vicious bitterness, and blasted lives of the gang that files on in striped clothes, with shaven head and sallow cheek, their hands on each other's shoulders, beating the dull lock-step like an echo to their hearts. But human nature is there in its broad, deep current of resemblance. As the Christian brother enters into sympathy with it; discriminates the individual; sits with him alone in the narrow cell; talks with kindness, and insinuates moral hope, he finds the way singularly prepared by the physical subduing; and the angry shame, which at first gnashed the teeth in curses on others, withdraws in silence to the wounded conscience, and finds vent only in tears.

There has been of late years, an entire change in the treatment of the Insane, and the most wonderful success in restoring to sanity, or restraining the incurable, has followed from the moral system of surrounding them with healthful associations, and appealing to the intellect, taste, and social affections. The "mad houses," which used to be almost dens of demons, are now bright and cheerful homes. A small padded room is the severest coercion employed, and the most experienced guardians declare that in a little while no force whatever will be requisite.

The principle goes farther than the lunatic. Very different must it be in application, but still not without close relation to the rearing and discipline of the "Penitentiary." Never there can we dispense with the stout walls and grated loopholes, and the patrol on guard with loaded muskets. We have to deal with a terrible mass of all but brute force, instinct with the keenest will for combination and escape. Never, perhaps, can we safely dispense with prompt and severe penalty for disobedience or disorder. There need be no mawkish feeling relaxing the strong hand and keen vigilance. But the reformation of offenders, as already among

"Juvenile Delinquents," may certainly be a more direct object, and the provision to effect it become more liberal and demonstrative. Even average failure in such an effort may be large success by spiritual arithmetic. The religious care of this awful household should not be left to the chance philanthropy of adjacent ministers. Adaptation to such work is a rare quality and gift. It should not be a mere appendage to the pastoral labors of one paid for it the pittance of five dollars a Sunday. But the chaplain should be carefully chosen; liberally supported; his whole time devoted to the work; and invested with an authority which would permit him to be anywhere like the warden himself, to converse quietly with individuals at work, in the cell, or in the hospital. Short leisure might be allowed for weekly bible class, where a few, seriously inclined to be taught, behaved themselves according to the privilege. But especially should the association of the Sabbath be a beautiful exception to the week. The chapel ornate; its windows dight with stained glass; the organ pealing through its roof; the minister in his vestments; provision made in the font and table for sacramental confession of Christ by the penitent and forgiven. The week may be silent and dreary, but on the Lord's day, as the chapel doors open, I would have the poor fellows feel the change beaming on them like the light of Heaven, and in the freedom of a responsive service, the "spiritual song" making melody at least for the ear, in the fervent prayers of the Liturgy, the reading of God's Book, united with earnest affectionate preaching of Christ, the refuge of sinners, I would have the Penitentiary recognize the responsible nature of the incarcerate, and make effort for his return to society, a wiser and better man. I appreciate the difficulty of action in this direction, and the aggregate obstacles to withstand a Christian will striving lawfully to attain it. I know how incredulous many are of the trustworthiness of a prison repentance, and I fear that unintentionally a harsher test and higher standard is applied to measure it. Let us remember how the churches and ministry, and ten thousand means of

grace, fail on the world's open area, and that there, at last, "the few" only will be saved. Let us remember how many sick rooms witness tears of sorrow, moaning prayers and firm resolves, which are forgotten in health, and bear no fruits in the outer world of business and pleasure, to which the release from death restores us. And are we to wonder and reproach if the same uncertainty may be found in the repentance of the convict's cell? Let us not forget how often our conscience has been to us a dreary place, where we have been driven and kept, and been released under deepest pledge of retrieval and reform—deferred, broken, scoffed. And, beloved, if this episode of glancing thought may have neither weight nor propriety to effect any practical change in prison discipline, it may serve for us as quickening comment on the daily prayer of the Church's millions, and deepen the sympathy of our Litany cry, "May it please Thee to show Thy pity on all prisoners and captives. *We beseech Thee to hear us, good Lord.*"

On *Tuesday*, *May 24th*, I performed my first service in the new Church of the Holy Communion, in Chicago, a building erected in excellent taste and business tact, by one who carries the best qualities of a working minister to the Episcopal charge of the Diocese of Minnesota. As the Church stands on leased ground it was not deemed proper to consecrate it, but it was opened at my request, with appropriate religious services, by the venerable Bishop of Wisconsin.

On the occasion of my own visit, ten clergymen were present. I confirmed *seven* candidates, and in addition, *two* presented by Rev. Mr. Tuttle, for the Church of St. Ansgarius, and *one* by the Rev. J. W. Clark for Grace Church.

On *May 27th*, I confirmed in private on two occasions, sick women, at the request of the Rector; making, in all, the number *twelve.*

On *Wednesday*, *May 25th*, I performed interesting duty at Marengo, in McHenry county, where the Rev. Mr. Waterbury resides, having at present charge of Trinity Church, Belvidere, and adjacent places. A short time before my official

visit, a few laymen at Marengo had arranged and carried out the purchase of a commodious parsonage, and ample ground adjoining for the site of a Church, the foundation of which was immediately laid, and the building itself is now well advanced towards completion. After prayers and sermon, in the Congregational church, where I confirmed *fifteen*, the whole audience proceeded to the place of the new edifice, where I had the privilege of laying the corner stone, assisted by the Rector and the Rev. Mr. Spalding, of Aurora.

The following morning we again met for divine worship, and Mr. Spalding preached.

After a couple of days spent in Chicago, I went on Saturday to Lacon, where I found another encouraging instance of the Church's advance. The Rev. De W. C. Loop had commenced here about six months before, but left, transferred to Western New York. The Rev. C. P. Clarke had just succeeded, and met an earnest and intelligent body of men ready to exert themselves in the new enterprise.

The services of *Sunday*, *May 29th*, morning and afternoon, held in the Court House, during which *ten* were confirmed, were highly encouraging; and in reasonable time St. John's Church will rank high in the Diocese.

The efforts and success of the Rev. Mr. Benson, at Lewistown, in Fulton county, to which I next proceeded, surprised me even more than Lacon, the place being much smaller, and our strength there two years since limited to three or four individuals. But the winning assiduity of the Pastor, in only monthly visits, aided by the example and zeal of these few, had, by the grace of God, wrought cheering effects, and I found not only large congregations attending during the afternoon and evening, but *eleven* coming to confirmation, all prepared for the Lord's Table, and raising the number to sixteen communicants before the formal organization of the Parish. This has since been accomplished, and measures are taking to erect a house of worship at an early period.

June 2nd. Farmington, where I spent the *Festival of the Ascension*, the principal place of the same minister, "faith-

ful and beloved." This furnished *eight* for confirmation; but the growth of Calvary Church is not as rapid, though it is united and true. On my way between these two places I stopped for an hour at Canton, and had the pleasure of calling on Mrs. Doddridge, a lady of four score and four years, of strong attachment to the Episcopal Church, though alone. She has been resident in Virginia and Ohio, and is piously awaiting her removal to a better home with apparently few of the infirmities of age.

From Farmington, on *Friday, June 3rd*, I went to Jubilee College, and met there Dr. Chase and family, for the first time since the severe afflictions of the past winter. The scarlet fever found its way into his household, from a slight and unsuspected case of it in the College, attacking violently all his children at home, and becoming the instrument in God's hands of bearing two away to Paradise. The Rev. Dr. Dresser became participant of the sorrow in the loss of a daughter, and Rev. Mr. Pulford was bereaved in like manner, of a little boy. Not an inmate of the College family took the infection, and the disease after thus selecting its victims, passed away as mysteriously as it came.

My first appointment for that neighborhood, was for Zion Church, Brimfield, on *Saturday morning*, accompanied by the Clergy from the College and a number of the Students. The morning was spent in the religious duties; the Communion was administered, and the *two* young persons confirmed joined the sacred fellowship.

The morning of *Sunday after the Ascension* was devoted to the congregation at the College Chapel, where I preached, and confirmed *four*.

In the afternoon I passed to St. Luke's, Kickapoo, and found it crowded with attentive hearers, although the real congregation is a remnant, finding their religious home with the flock at Robin's Nest. I baptized *two* children.

At Limestone Prairie, in the evening, I again met the Rev. Mr. Benson, who had visited his attached friends in this Church, which he founded and trained for so many years, had

preached for them during the day, and made preparation for my own official visit on *Monday*. At that time Dr. Strong, from Peoria, joined us, and assisted in the services. *Seven* were confirmed, and the Holy Sacrament administered. The history of this little Parish is very interesting, and has been carefully recorded in the Register—an example which I should be glad to see followed with similar care and ability in all our parishes. Among the English contributors to its erection, appears the name of Queen Adelaide. They have for some time been indebted to a Lay Reader only for their services, but now Mr. Benson again assumes this rural charge, in conjunction with Farmington.

On *Tuesday evening*, *June 7th*, I preached, and confirmed *eleven*, in St. Paul's Church, Peoria. Several of the neighboring clergy were present. In the afternoon, at the request of the Rector, I baptized an infant.

On *Wednesday* I officiated in Pekin, where I baptized *two* adults, and after the sermon, confirmed them.

From this neighborhood I passed to Rock Island, and from there rode, on Friday, June 10th, to Preëmption. The congregation here—Grace Church, Rock Island county—is without a clergyman, and with no place of meeting for divine service, except the old school-house. The church building is under contract, and will probably soon be ready for use. The frame was raised, but had been prostrated a few days before my visit by a violent wind. The damage was not material in the prosecution of the work. As no arrangement had been made to assemble the people for public services, I spent the day in visiting some of the families. You are aware that this is entirely a Protestant Irish settlement.

Whit-Sunday, *June 12th*. Arriving in Utica, La Salle county, on Saturday, I held service there on this Festival, preaching in a school-house, small and inconvenient in itself, but where every effort had been made to arrange it appropriately. The Communion was administered to *twelve* persons, not all, however, of the parish. The church here is

under the charge of the Rev. Mr. Woodward, and owes its origin, as it must its large reliance for fostering care, to the enterprising proprietor of the Cement Works, and the owner, to a large extent, of the surrounding soil. Mr. C. is an Englishman, but has been for more than the quarter of a century, almost in pioneer life. Deprived of all religious advantages, and exposed to its peculiar temptations, he has found, by God's grace, the early catechetical instruction of his parish church in England, a life-long check, and the source of his present active interest in behalf of the same Catholic faith and discipline. God has given him with his stewardship, this especial trust, which he seems ready to fulfill in kindness and liberality. The music in charge of Mr. P., the son-in-law to Mr. C., was remarkable for its chaste execution and extent, in a parish so recently formed.

In the afternoon I preached to a large assembly in the Congregational church at La Salle, where Mr. Woodward officiates half the day. I baptized four children, and confirmed *two* persons. There seemed to be both spirit and material for Church progress.

My next appointment was at Farmridge. I went by way of Ottawa, where, on my return, I spent a night, and found the parish prospering in the hands of its new Rector, but well-known worker among us, Rev. T. N. Benedict. At Farmridge I baptized two infants, one that of the Rector, and confirmed *two*. Rev. Mr. Heister is giving himself in love to this small flock, and they seem disposed to second his efforts. There was the promise of an immediate erection of a Parsonage, which has since been fulfilled.

At Morris, on *Wednesday*, *June* 15*th*, I was met by the Rev. Mr. Tuttle, who had been spending some days very actively in the preparation of candidates. The Rev. Mr. Locke was also present, who, until a recent period, had officiated here in stated week services. I confirmed *eight*.

On the evening of *Thursday*, *June* 16*th*, I confirmed *fourteen*, in St. John's Church, Chicago,—the third office of this kind in twelve months, with an aggregate of *forty-five*.

In the latter part of the month I attended the Examinations, Commencement Exercises, and meeting of the Board of Trustees, of the General Theological Seminary; and during the weeks following, have frequently preached, administered the Holy Communion, and other services extra-diocesan, to which I have been called by the courtesy or necessity of others.

On *Sunday, September 11th*, I visited the parochial charge of the Rev. W. M. A. Brodnax, in Amboy and Lee Centre. The appointment made for these places in my regular course, was postponed by request, as at that time he had but recently assumed the charge. The work of five months has been crowned with encouraging success. The morning service was held at Lee Centre, which included the baptism by me of two adults and an infant; the confirmation of *sixteen*—four from Amboy, and the residue of the parish—and the Holy Communion. In the afternoon we returned to Amboy, where I preached in a Hall—the usual place of worship. The revived prospects of the little flock at Lee Centre, and the cheering spirit shown among the newly gathered Churchmen at Amboy, are the legitimate result of the industrious, true-hearted ministrations of the young pastor.

On *Monday evening* I preached, and confirmed *four*, in Zion Church, Freeport—a second visit.

On *Tuesday evening*, in St. James' Church, Chicago, *thirteen* were confirmed—one of them from Grace Church.

During the opening Convention solemnities of Wednesday, I admitted Rev. John Wilkinson to the Priesthood, and ordained him. The candidate was presented by his friend and former pastor, the Rev. John Benson, and he, with Rev. Drs. Chase and Whipple, united in the laying on of hands.

The following notice, omitted in its proper order, is here inserted:

On the Festival of *St. Michael and All Angels, Sept. 29th*, 1858, in St. John's Church, Chicago, I admitted JOHN WESLEY OSBORNE, Deacon, to the order of Priests, and ordained him—the Rev. Messrs. Bishop and Barton assisting.

From this record of my official acts in visitation, I pass to the other incidents of collateral interest, some detail of which it is proper to lay before the Church.

It is hardly too strong to say that what we call the *Missionary* work, is the index of the vigor of the Diocese. Its movement is the pulse in her arm, the beats of which tell of both strength and feeling. The Diocese may be so new and weak as to be itself dependent; but from its infantile condition, onward to its greatest progress, the honesty, zeal and concentration of the efforts to assist the weak parishes—to foster the new efforts, and by an itinerancy supply the scattered Episcopalians with the means of grace—ought to call out, more than any other object, combined liberality, and wise conventional and parochial action. In one respect there is encouragement this year. The serious arrears from the last, with which we began, have been paid in full; and the Treasurer reports that all the appropriations for which the Board became indebted, have been met. A pleasant and honorable result, even if the scope of our enterprise has been humble, and the number of Missionaries more restricted than we would fain send forth.

The whole amount expended is over eighteen hundred dollars. In some of the stations, in consequence of resignation, the stipend has only been required for a portion of the year. The places thus receiving aid, and their respective incumbents, are as follows:

Belvidere, Rev. E. B. Tuttle—succeeded by Rev. J. H. Waterbury.

Cambridge and *Geneseo*, Rev. Samuel Goodale.

Decatur, Rev. W. L. Bostwick—resigned.

Elgin, Rev. J. H. Waterbury—succeeded by Rev. J. F. Esch.

Farmington and *Lewistown*, Rev. John Benson.

Farmridge, Rev. J. A. Woodward—succeeded by Rev. H. F. Heister.

Kewanee, Rev. G. R. Peters—resigned.

In addition to these, the following have been sustained by

the appointment of the Domestic Committee, acting on my nominations:

Chesterfield and *Carlinville*, Rev. D. W. Dresser.
Sycamore, Rev. Warren Roberts.
Dixon and *Grand Detour*, Rev. John Wilkinson.
Aurora, and parts adjacent, Rev. V. Spalding.
Manhattan and *Wilmington*, Rev. C. B. Stout.
Utica and *La Salle*, Rev. J. A. Woodward.
Providence and *Tiskilwa*, Rev. George C. Street.
Cairo, *Jonesboro'*, *&c.*, Rev. W. L. Bostwick.
Pekin and *Tremont*, Rev. George Sayres.
Decatur, Rev. E. P. Wright.

Without this benevolence, we should be unable to sustain the number of our working clergy, and I beg again to urge the claim that this imposes on us in honor and love, of making annual collections in all our parishes in behalf of the Domestic Committee. However small the returns, the recognition of the duty is a token of the parochial sympathy with the whole Church, and an earnest of resolute effort to advance to self-support.

There has occurred during the year, in this department of our work, an incident painful to me, and, I doubt not to a large majority of the clergy and laity of the Diocese—the establishment of an association for the same diocesan work, distinct altogether from the constituted authority of the Diocese, and the agencies of the Convention. The reasons assigned for this step, as I have gathered them, assume a state of previous action and feeling in this body and its Missionary Board, which has never existed; and a delinquency on the part of nine-tenths of the clergy, in the fidelity of their ministrations, which there is consciousness in all your hearts, however "trembling and afraid," to assure you cannot exist. It introduces among us for the first time in the history of the Diocese, sharp party lines on points of religious opinion, which the Church has left free, and which every minister has hitherto held, taught and defended, as his conscience and judgment dictated, without hindrance or suspicion. My own inevitable

duty must lie with the constituted agencies of the Diocese; and by this means an appearance of partizanship is cast upon myself, as well as upon them; while my whole effort has been to avoid the slightest bias or partiality on such grounds. Clergymen have been equally welcomed and cordially encouraged, without any enquiry into their peculiar sentiments; and on all points that the Church Catholic allowed a freedom of opinion, I have in examinations, and in the parishes, in my official and private intercourse, inflexibly forborne from making my personal opinions the test of the qualifications of others, and never allowed them to affect my sympathies in official relations.

In expressing my deep regret for the present organization, I have no reference whatever to the sentiments it professes to advocate, or consciousness whether they agree with or differ from my own. If it had espoused, as it might with equal propriety, the opposite views altogether, the evil influence, unjust suspicions, confusion of executive work, and discord in parishes, would have been the same. I regard it as wrong in principle, a violation of the Conventional compact, and if continued, certain to affect the peace of the Diocese, and introduce into the Convention and its administration, recognized parties, through which, strength will be wasted, the piety of the clergy impeached and damaged, and a reproach brought upon the whole cause of religious truth in our hands. There is not an honest and conscientious purpose which such an association can have, which might not be equally secured through the legitimate appointments of the Convention. Under these circumstances I am constrained to express my disapproval of the "Pastoral Aid Society," and as far as I have the right or influence, to beg that the Clergy and Laity of the Diocese will, on principle, discountenance every effort to introduce among them a partizan spirit, and the professed conduct of the Missionary work of the Church, in its full latitude, without relation to the Bishop, or the Convention, or the agencies by it lawfully appointed. In thus expressing my unqualified apprehension of the evil

consequences of such anomalous division of Missionary work, and my official disapproval of that Society, I render all respect to the motives and generous sympathies of those who have contributed to its support, or welcomed its prospect of usefulness. It is difficult to express a deep conviction of the injurious influence of any measure, or the mistaken form and direction of an association having avowedly so good an object, and enlisting persons whom I respect in its service, without appearing to impeach conscientious motive, trench upon individual will, and provoking attack and discussion entirely apart from the real issue. I am conscious of nothing behind what I have endeavored to express; and if wrong, it is no impulse of feeling, or misinformation of facts, but an error of my calm and sober judgment, which my duty, as the head of the Diocese, compels me to declare, with the earnest hope, that before it has eaten deeper into our harmony and fellowship in good works, the attempt to sustain two Missionary organizations may be abandoned, and the Convention administration, satisfactory to all, combine us with one heart and mind, to assist the weak, and occupy the "very much land yet to be possessed." I must reiterate, however, what I felt it my duty to declare to the Churches in a pastoral letter, and which is, in every sense, true, without possible impeachment. "I can assure you all, that never have funds been more conscientiously expended to meet the intention of the donors, and in directer relation to the right freedom of opinion in the Church, than have the Missionary funds of the Diocese of Illinois, so far as my term of office has afforded me opportunity of knowing, and required my action or sanction. It would be impossible, I think, to find a single case justly liable to suspicion, nor an error which is not entirely explicable on ground of mistake in judgment alone. I know of few cases asking this extenuation; for, by God's grace, the average results from our limited expenditure have tended steadily to develope local resources, to form permanent congregations, to diffuse more widely an interest in the Episcopal Church, and bind the whole Diocese more

closely through sympathy with the common interest in its Missionary growth."

The policy which expects to promote the Gospel and the Church by emulation and rivalry, cannot legitimately expect the blessing of God. The stimulus given on such grounds, whether avowed or implied, is fitful and desultory; and the apparent good would bear, on a just record, a fearful discount of evil. The differences of opinion, which will probably always exist, because founded in natural differences of mental and sensitive temperament, are of small detriment if left open, as the Church allows, free to work in their alternating influence, and permitted to combine, in natural affinity, with her spirit and constituted order. They become injurious and at real variance with the working and love of the Church, when separated as a special condition of fellowship and coöperation; when they are made a platform and a creed; denouncing the differing opinions as vital error; and impeaching the sincerity, integrity, or ability of those who happen to hold them; so that the great contending for the faith once delivered to the saints, is to reform and revolutionize the Church to the discipline or dogmas which are assumed to be the only truth in form and expression, at the expense of its love and real purity. The impulsive life of such a combination gradually sinks, or throws out an unnatural growth in directions often unforseen by the projectors. It becomes the self interest of a few that it should be sustained, and pride relucts against giving it up. The machinery is a burthen and reproach unless work can be found and capital collected; and thus the tendency is that it becomes less generous and real; the large-hearted, though mistaken, impulse of its early vigor subsides; the administration drops into the hands of very few, or is quickened into artificial life on some new emergency of party, where it is used as a convenient tool; and its existence is at last a difficulty, vexing its supporters honorably to get rid of, more than a source of anxiety, much less assistance, to the legitimate administration. It is a matter of relative indifference which set of

opinions this sectarianism in the Church assumes thus to uphold and propagate; the effect is cramping to the individual growth and the corporate strength, and soon coerces the whole action into the contest, virtually, of rival sects, in the spirit of a vainglorious strife, which diverts from the great battle between the Church and the world; embroils us in a civil war, the most piteous of all, when the triumphs of the earnest intellect, the exertions of the heart's energies, are put forth on a field of religious strife, where, if the successful champion could trace his strokes, it would be to gaze on the torn heart of father or brother, and the bugle note of sectarian victory be sadly mingled with the bereaved cry of a stricken mother.

The ministerial changes in the Parishes and Missionary Stations are as follows:

Rev. THOMAS N. BENEDICT has removed from Galena and become Rector of Christ Church, Ottawa.

Rev. WILLIAM L. BOSTWICK from Decatur to Jonesboro' and Cairo.

Rev. WILLIAM M. A. BRODNAX to Amboy and Lee Centre.

Rev. CHARLES P. CLARK to St. John's Church, Lacon.

Rev. CHARLES DRESSER, D.D., has resigned the Chaplaincy of Jubilee College, and resides in Springfield.

Rev. CLINTON LOCKE, from Joliet to Grace Church, Chicago.

Rev. SYLVESTER NASH has resigned Christ Church, Waukegan.

Rev. GEORGE E. PETERS, from St. John's, Kewanee, to St. James', Lewistown.

Rev. EDMUND B. TUTTLE has resigned Trinity, Belvidere, and been appointed Missionary and Missionary Agent.

Rev. JAMES A. WOODWARD, from Farmridge to Utica and La Salle.

Rev. GEORGE SAYRES from Pekin to Moline and Preëmption.

Rev. SAMUEL D. PULFORD, to St. Luke's Church, Dixon.

The following Clergy have left the Diocese with dimissory letters, and been duly received:

Rev. S. Y. McMasters, D.D. LL.D.,	to the Eccles. authority of	Missouri.
Rev. Thomas Taylor Castleman,	"	Louisiana.
" J. H. Haven, Deacon, (by request,)	"	Kentucky.
" DeW. C. Loop,	"	W. N. Y.
" J. F. Gassman, Deacon,	"	Wisconsin.
" John W. Clark,	"	Missouri.
" H. H. Morrell,	"	Ohio.
" William Rudder,	"	New York.
		Total, 8.

The following have been received into the Diocese, and accepted the cures attached to their respective names:

Rev. Alexander Capron, from Wisconsin; Rector of St. John's, Quincy.

" Philip A. Johnson, from Iowa; Minister at Urbana and Rantoul.

" Henry T. Heister, from Ohio; St. Andrew's, Farmridge.

" Caleb A. Bruce, from Indiana; St. Paul's, Alton.

" John McNamara, from Wisconsin; Christ Church, Waukegan.

" Edward Purdon Wright, from New Hampshire; St. John's, Decatur.

" George C. Street, from Iowa; St. Jude's, Tiskilwa, &c.

" J. Frederick Esch, from Indiana; Missionary at Elgin and Algonquin.

" William T. Smithett, from Massachusetts; Knoxville and Galesburg.

" Samuel T. Carpenter, from Michigan; Trinity Church, Polo.

" Hugh Miller Thompson, from Wisconsin; Grace Church, Galena. Total, 11.

The Ordinations have been *three*, all to the Priesthood:

Rev. JOHN WESLEY OSBORNE,
" WILLIAM M. A. BRODNAX,
" JOHN WILKINSON.

The following places have requested my official approval of the organization of a Parish, which has been duly granted:

St. George's Church, Utica, La Salle county.
Church of the Redeemer, Woodstock, McHenry county.
St. John's Church, Centralia.
St. Paul's Church, Rantoul.
St. Paul's Church, West Urbana.
Trinity Church, Onarga.
St. John's Church, Lacon.
Church of the Advent, Marengo.
St. Thomas' Church, Amboy, Lee county.
St. James' Church, Lewistown, Fulton county.
St. Paul's Church, Hyde Park, Cook county.

I have granted Licenses as Lay Readers, to

James Clark, Limestone Prairie.
S. Corning Judd, Lewistown.
Peter Arvidson, Algonquin.
Henry M. Boss, Polo.
Solomon A. Tenney, Plano, Kendall county.
S. Ringgold, Gallatin county.
L. J. Germain, Mt. Vernon, Jefferson county.
Dr. Jacob Bockee, Hyde Park.
B. T. Mattison, Morris.
Cadwallader B. Clarke, Panola, Woodford county.

The following notices have been received from other Dioceses, of the depositions from the Ministry:

From Rt. Rev. Bp. DeLancey, of *Daniel Murphy*, Presbyter, Canon I, 1853.
From Rt. Rev. Bp. Polk, of *L. Abel Nichols*, Canon V, 1850.

From Rt. Rev. Bp. McIlvaine, of *T. W. Clipper*, Deacon, Canon V, 1850.

From Rt. Rev. Bp. McIlvaine, of *J. T. Eaton*, Presbyter, Canon I, 1853.

From Rt. Rev. Bp. Smith, of *Louis Jansen*, Presbyter, Canon V, 1850.

The present candidates for Orders connected with the Diocese, are

ERASTUS DEWOLF,
SALMON RIEGO WELDON,
W. M. GUILFORD,
CHARLES GILBERT,
O. C. DAKE.—*Five.*

M. Nathaniel Taylor Root was transferred to the Diocese of Connecticut, and has since been there ordained.

Mr. Stephen Bayard Hoffman has removed to the Diocese of New York, and it is doubtful if his condition of health and secular relations will permit of his ever fulfilling his devout purpose.

The summary of my official acts, and the state of the Diocese, may be thus presented:

Number of Clergy—*Sixty.*
Candidates for Orders—*Five.*
Ordinations, Priesthood—*Three.*
Clergymen, Received—*Eleven.*
" Dismissed—*Eight.*
" Deceased—*Three.*
Visitations—*Sixty-eight.*
Confirmations—*Fifty-seven* times.
Confirmed—*five hundred and twenty-five.*
Baptisms, Adults—*Nine.*
" Children—*Thirty.*

JUBILEE COLLEGE.

It is my duty officially to notify the Convention that the proposed amendment to section 6th of the Charter, was favorably acted upon at the last session of the Legislature, and now constitutes a legal portion of that instrument, which is as follows, from the copy certified by the Secretary of State, under seal:

An Act to amend the Charter of Jubilee College.

Be it enacted by the People of the State of Illinois, represented in the General Assembly, That the "Act to incorporate Jubilee College," approved January 22nd, 1847, be amended by adding the following clause to section six of said Act: "Provided that the Convention of the Protestant Episcopal Church, in the Diocese of Illinois, at any annual meeting, may elect, according to the rules of said body, three additional Trustees; and the Trustees so elected shall hold their office for two years from the time of their respective elections, and shall not be subject to the nomination and confirmation as provided in section six."

Approved February 23, 1859.

In pursuance of this provision, it now becomes competent for this Convention to elect by ballot, with a concurrent vote of each order, three Trustees, to hold office for two years from the time of their election.

No material change in the condition of the Institution requires to be presented. The prospect of a Board of Trustees larger, and essentially composed of new members, has inclined the officers to keep all in a shape open to such measures of direction or expansion as the Board, after their combined deliberation, may adopt. The same economy avoiding debt, has been pursued, although from the causes which have this year so seriously affected the pecuniary ability of the West, it has required increased sacrifice in its active instructors, and been hindered by unforseen disappointments. We may cordially hope that the Institution will now be put in a permanent condition of usefulness and honor. This is the year requiring the triennial report of its affairs, which I pre-

sent in the following balance sheet, and which will appear far from discouraging.

Statement of Liabilities and Assets of Jubilee College, for the three years ending July 1st, 1859.

1857—July 1.	To amount of Liabilities....	$3067 98	
	By sundry balances due....		$1498 80
	" balance of cash.....		572 29
	" bills receivable.....		1768 24
	To balance	711 35	
		$3779 33	$3779 33
1858—July 1.	To amount of Liabilities....	$2429 80	
	By sundry balances due....		$1639 72
	" balance of cash.....		183 58
	" bills receivable		6191 60
	To balance.....	5585 10	
		$8014 90	$8014 90
1859—July 1.	To amount of Liabilities....	$2569 71	
	By sundry balances due		$1772 93
	" balance of cash.....		5 71
	" bills receivable.....		4428 53
	" Interest, etc.....		584 30
	To balance.....	4221 76	
		$6791 47	$6791 47

Since the Report to the Convention in 1856, there has been received from sources outside of the ordinary income, the following, viz:

From legacy, by Mrs. Kohn.....	$3656 02
From various sources, for the restoration of West Wing,	1965 25

The above sums have been principally expended in the restoration of the building destroyed by fire in November, 1857.

A resolution of the last Convention requested the Bishop, "agreeably to the provisions of the 14th Article of the Constitution, to state to the Convention whether, in his opinion, there are any parishes now in union with the Convention that

are essentially defunct, and whose connection with the Diocese ought to be canonically dissolved."

From some notices of this which have met my eye, I am inclined to apprehend that the intention and effect of this request have been misapprehended. It appears to have been regarded as a harsh measure—abandoning weak parishes, and placing them under a censure because unable to meet the pecuniary burthen of assessments.

This is not the intention or working of the article of the Constitution, which is simply protective to the Conventional compact, that the body should be composed of actual, and not nominal, corporations. It provides for suspending the union with this Convention, but does not affect the corporate being of the Parish, its future resuscitation, and if desired, the application to be again restored to union. In some cases, the parish is defunct in every legal sense, and its connection with this body was under the old form of "parochial association," of which not now an available element could be found.

In response to the resolution, therefore, I beg to report,

St. Andrew's Church, *Beardstown*,

Christ Church, *Palestine Grove*,

Christ Church, *Erindale*, and

Trinity Church, *Mt. Sterling*, as defunct, and their connection with the Diocese wholly dissolved.

And that *St. Andrew's*, *Edwardsville*, and *Christ Church*, *Rushville*, be suspended from the right of representation in this Convention.

I consider this action the most advantageous for our more vigorous action in those places, as serving to remove what, in its present shape, would be an embarrassment to the action of persons friendly to the Episcopal Church.

There is no matter of more practical importance to which I could press the attention of the Convention, than the provision of systematic means of supplying the Diocese, by a Depository in this city, with Bibles, Prayer Books, Tracts,

Books of Sunday School instruction, Parochial Libraries, and other religious literature. The number of books bought and read through the State is enormous; much of this popular material, trash for the mind, and worse for the heart. There is appetite, necessity, and demand. There is willingness to spend liberally to gratify it; and in many instances, taste and judgment preside over the private selections. But this circulation of books is mainly effected by travelling agents, who thus press them from house to house, and by school libraries and small collections, often made up more for the profit of the bookseller, or wholesale purchaser at the auctions, than judiciously combined for instruction and taste. But of course, in all this, there is next to nothing of Church literature, or material that the Clergyman founding a parish, or the Laity desiring information for themselves or their friends, can make available. Within the limit of our ability and influence, we should strive to raise the standard of the popular and family reading; but our specific and pressing claim, the more so because if we do not attend to it nobody else can be expected to do so, is in circulating Church Books. The first step for this, is a Depository—the establishment of which will relieve one great difficulty of the smaller parishes and of individuals, that they do not know how, or where, to procure the small amount they are anxious and prepared to secure.

But for our real exigency, the effort must go farther. Parochial libraries are out of the present reach of most of our young churches, and yet they constitute the very places where they would be most required and best used. To meet this requirement, I recommend to your consideration the adoption of a plan which has been in successful operation in England, among the "working men," of adjacent towns and villages. A certain sum is contributed by each person, and the books purchased are circulated in small boxes from place to place, retained for a certain time, and then passed on. By this mode, a large amount of valuable scientific and practical reading has been made accessible to a class of artizans, mechanics in shops, miners and railroad men, from which

have come intellectual fruits of striking interest; and names are emerging from the humblest places of poverty and toil, which will stand conspicuous and influential in their neighborhood and country. Our facilities now for the transmission of these constantly exchanging groups of books, are all that could be needed; and if a systematic plan, which it would be easy to arrange, were put and kept in motion from a Central Depository, a large and valuable library would soon be practically at the disposal of every parish or mission which might desire it, and probably secure by its periodical circulation in small portions, a more earnest and immediate interest. The same would be applicable to Sunday School libraries, and afford an opportunity of a more responsible selection of this reading, so vitally important, and which at present is often composed of collections, in the main indifferent in style, flimsy in matter, and in which the Church authorship and tendency of some good books have been carefully obliterated. We might, probably, thus make the selection better, and the variety greater.

There were two topics on which I had prepared such mention and appeal as my limited space allowed, but which have been so powerfully assumed and expanded by the Convention sermon, as to render unnecessary more than the mention of them. To all who heard that address, the naming of these topics is finger point to an appeal which has written itself deeply on the feeling, judgment and inner resolves of the members of this body. THE INCREASE OF THE MINISTRY, as connected with TRAINING SCHOOLS AND THE FAMILY; and the CHEERING SIGNS OF ADVANCE TOWARDS A REAL UNITY. Union as a substitute for this, has been tried and failed, and in the varied forms of the experiment, has developed more the evils of division—the lavish waste of sectarianism—the futility of mere human compact to express and preserve divine truth—the desolating reaction of opinions, which, in mental idolatry, are made articles of faith—and the disintegration from new terms of communion, shifting with the

changes of the social and political state. The Christian sentiment all around us seems to be tending, at least in desire, to some condition where there shall be real agreement; where we can be seen more evidently to work as one, and the freedom of action be wider and more adaptive, because the divine constitution and form, acknowledged and obeyed, compacting us for the work, is a more assured pledge of the divine blessing, and firmer guard of essential truth. So far as we are concerned, we know that we can never relinquish or modify the main principles and practice of our branch of the Catholic Church. The right advance to unity—the only positive attainment of it, must be by others concurring with us in acknowledgment of these fundamental truths and facts, and the distinct adoption of them, both in belief and practice. In such principles, then, we should never allow ourselves to seem to doubt or falter; clear and unequivocal should we demonstrate our entire agreement in the reality of the visible Church of Christ, its creeds, ministry, sacraments and worship, and then our Catholic liberty, (how large it is!) may be enjoyed and exercised—may go out to meet and embrace—may adapt itself in love to seek and win—may yield up many an opinion—shape the polity—abate restrictions—seize on the advantages of the times, and as the Church of the living God, fulfill our portion of the work, advancing her towards the pledged perfection of unity, and the comprehension of the whole earth.

There is more emphasis than can be expressed by any inward temper, however angelic, in the words so often on our tongue, and never uttered without an instinctive Amen—"Behold how good and joyful a thing it is, Brethren, to dwell together in UNITY."

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